

A BLOWV FOR THE POPE:

Or,

*A Discourse had in S. GILES
Church in Elgen of Murray, at a Con-
ference with certaine Papists, plainly
prouing, That PETER was neuer
Head of the Church.*

With a short Register of all the Attempts
and Murthers vpon Kings and Princes in our time,
by the persuation of the Iesuits.

REVEL: 14. 8.

*And there followed another Angell, saying, It is fallen, It is
fallen, Babylon the great Citie, for shee made all Nations to
drinke of the wine of the wrath of her fornication.*

Hieronymus.

Heretici conuicti ad contentiones profiliunt.

August: de Ciuit: lib. 14. cap. 20.

Non Theologi sed Cynici mores, conuictuari, & allatrare.

Robertson / Bartholomew

LONDON,

Printed by G. Eld for Roger Jackson,
neere the Conduit in Fleet-
street, 1615.

BLOW FOR THE POPE:

OR

A Discomfise had in 2. Gires
Church in Elgen of Murray, at a Con-
ference with certain Papists, plainly
proving, That P R R was never
Head of the Church.

With a short Register of all the Attempts
and Murders upon King James in our time,
by the papists.



REV. J. VOL.
and there followed another argument, saying, It is fallen, It is
fallen, Babylon the great City, for her wicked all Nations in
drinke of the wine of the wrath of her fornication.

Hicronymus.

Everest counsils and contentions profane.

Angust de Cinit lib 14. cap. 20.

Non Theologes Christi moras, contentum & illud.

London,

Printed by G. H. for Roger Jackson,

near the Strand in Fleet.

1612.

To the Right Honorable Lord, IAMES, Lord

**HAYES, Maister of his Maic-
sties great Wardrobe.**

THe Spirit speaketh evident-
ly, That in the Later dayes
some shall depart from the
Faith, and shall giue heede
vnto Spirits of Error, and
Doctrines of Devils. And surely, that
Prophecie, if at any time, is truly accom-
plished in these our daies, on whom the ends
of the World are come: For Blindnesse and
Error is so vniuersally spread, like palpable
darkenesse, over the hearts almost of all,
that vntlesse the Lord had reserved vnto
vs euen a small Remnant, wee should haue
beene as Sodome, and should haue beene like
vnto Gomorrha. The finnes of the People,
and negligence, with ignorance of Pastors,
are the cause hereof: for the band of the

The Epistle

Lord is not shortened, that it cannot save,
but our Sinnes haue diuided betwixt him
and us, and hath made him hide his face,
that he should not heare. The iniquities
of the People haue commonly their begin-
nings from their Teachers: Therefore
Math. 21. 12. Christ, when hee was to cure the disease
of sinfull Ierusalem, entred first into the
Church, there to purge the impietie of the
Priests, which polluted with Conuetsnesse
&c. the Sanctuarie of the Lord: Like
unto a good Physitian, who searcheth the
I. 4. T. 1 Maladie from the roote. For this cause
Math. 5. 13. are they stiled Salt, Watchmen, Light,
Ier. 6. 17. Trumpeters, Physitians, Souldiers; and
Ex. 33. 2. that they, in time, and out of time, bee
Isa. 37. 8. able to Teach, Exhort, Rebuke, Improve,
2. Tim. 2. with all Patience and Doctrine, for who
Jac. 5. 20. conuerts a sinner from the error of his life,
saves him from Death, and covers the
Mat. 18. 15. multitude of Sinnes. The Church is a
I. Cor. 3. 2. Building, and Preachers Builders, as
Neh. 4. 17. 18 the Church of Ierusalem was reared by
the People with the Sword in the one
Hand, and Trowell in the other, so must
they with wholesome and sound Doctrine
teach and resist the Gainsayers, and if a-
nor there was need, doe it, when out of
that

Dedicatorie.

that bottomlesse Pit there are risen sundrie *Rev. 9. 2, 3*
of Locusts, after covering the fourth part
of the Earth, making the People drunke with the *Rev. 18. 3.*
Wine of their Fornication and Idolatrie,
who have taught the world, with the sunner *4. Sa. 2. 15.*
of Elie, to take raw flesh, and say Tares
among the Wheat. Nam (I say) it is intend
to be powerfull in deede and word before *Luc. 24. 19.*
God and the whole People: for he that will
doe and say, shall be called great in the *Mat. 5. 19.*
Kingdome of Heaven. Ecclesia est Ci-
uitas (saith one) propter Populi collecti-
onem, sponsa propter dilectionem, Ovis
propter mansuetudinem, Ciuitas est, vi-
gilans ad concordiam: Ovis est, intendit
pastui, sponsa studere ornatui. Pastors
are Workers in Christs place, beseeching the
World to be reconciled vnto God. Wee
have therefore to pray to the Lord of the *Math. 9. 38.*
Harvest, That he would thrust out such
full Tares into his Harvest, in this
great Desolation, and time of Corruption,
when Antichrist hath seated his Throne in
some heart, in whom the Lord shall in
the end confound with the breath of his
Troughers. Wee must not be partakers of
others sinnes, in betraying the Truth with
silence, but Envy being driven away, let

The Epistle

the Bed of the Church be watched by 70,
of Salomons Worthies: Of the which, as
I am not fit to be named one of the mean-
est, so haue I put in my Mite (for lacke
of a Talent) and shrowd me vnder your
Lordships wings, against all Rabzechez
Rayling: as Salomon with Nathans Con-
uoy and helpe; the Shunamite by Elisha
his offer, were shadowed as with Ionas
Gourd; for doe I, induc'd by your Lord-
ships rare and singular vertues, cast my
selfe vnder the Mantle of Protection,
Kings haue waded in this Matter: Of his
The Oath of Maiestie, God willing, there will be more
Allegance. apt occasion to speake hereafter. But it is
memorable in the most mightie Edward
the sixth of good memorie; to whom, on the
day of Coronation, when three Swords
were presented (signes of the Kingdomes
of England, France, and Ireland) craved
the fourth to be brought; which was (after
enquirie) the Booke of the holy Scriptures,
the Sword of the Spirit: Which did also,
notwithstanding his tender yeares (for he
died at sixteene yeares of age) compile, a-
mongst other Treatises, a Comedie of this
Babylonicall Whore. Accept (Right Ho-
norable) this first of these Heads belonging

Dedicatorie.

to this matter: and so I humbly and bear-
tily commend your Lordship to the grace of
God, which is able to build you further,
and give you an Inheritance among them
which are sanctified by the Blood of Iesus
Christ: in whose mercie I commit your
Lordship. Ianuar. 26. Anno 1615.

Your Honors in

all humble dutie,

BARTHOLOMEW ROBERTSON,

Minister of Gods Word.

Simonis Rolarij Anti-
thesis & Christi & Antichristi
 Anno 1558.

ECce tibi Lector vani ludibria Papæ
 à Pedibus Reges quem iuvat esse suis.
 Qui rursus et Christus præsumit honorem
 iactat & sancti, se caput esse gregis.
 Dic quibusquisque Biseps, hæcne Ecclesia monstrum?
 impiè qua quæso, talia fronte refers?
 Vah; nequit esse Biceps divina Ecclesia? Christus
 qui caput est vnum; Papa quid ergo? Lupus.
 Hæc caput? Christus habet quoque Pastor oulis
 atque suo teneras, numine pascit ones.
 Arramen ille suis immensum territat Orbem
 Legibus, & Populi, subiicit Arte Duces.

Dist. 19.

THE



THE FIRST ARTICLE:

*That Peter was never
Head of the Church.*

HHe vniuersall Church, as it *I.Tim.3.1*
is the Citie and Spouse of *Can.1.*
the liuing God; so one
part thereof Triumphant,
is the Companie of the
Blessed ones in Heauen, who had runne
their Race here, kept the Faith, and got *I.Pet.1.9.*
the end thereof, euen the Saluation of
their Soules: The other part is the So-
cietie of Mankind, knowne to God, re- *Rom.12.3.*
newed in the Spirit of their Mind, puri- *Act.15.9.*
fied by Faith, waiting the comming of *Ioh.15.3.*
the Lord Iesus to their Immortalitie. Of
this secundarie part, it is controuerted
betwixt Vs and the Enemies of the
Truth, who should be the Head there-
of: Whether solely and onely Iesus
Christ

That Peter was neuer

Ioh. 14. 6.
Col. 3. 4.

Christ her Husband, who neyther can admit, nor will allow, of Spirituall Fornication, imparting Vitall and Heauenly Life, Light, Sence, and Motion thereto. Or whether there bee another Head besides Christ: so that the Church, Monster-like, hath two Heads to one Bodie.

Ephes. 4. 16.

Wee, out of *Paule*, affirme, Christ to be the onely true Head of his Church: who vseth this Demonstration; Hee by whom all the Bodie being coupled and knit together by euerie ioynt, for the Furniture thereof (according to the effectuall power which is in the measure of euerie part) receiueth increase of the Bodie vnto the edifying of it selfe in loue. This same is, and onely can be, Head. But so it is, that Christ our Sauour is the same, and none euer can take vpon them iustly so to doe to the Church, which is the Bodie, *Ergo &c.* Yet the Adversaries to the Veritie contend, That the Bishop of Rome, whome they call Pope, should bee added vnto Christ, to bee Head of the Church: leaning vnto this, as to the speciall

Head of the Church.

Pillar and Ground they build vpon,

Peter was the Head of the Church,

The Pope is Peters Successor,

Ergo

The Pope is the Head of the Church.

-o To the intent the whole Matter may be the more cleare and euident, and that a perfect Answer may be had to the alledged Argument, these Heads in particular are to be treated and discussed plainly; viz.

1. *Peter was neuer Head of the Church.*

2. *Peter was neuer Bishop of Rome, nor yet in Rome.*

3. *The Pope is not Peters Successor, nor could succeed to him.*

4. *The Pope is not Head of the Church, nor Christes Vicar.*

5. *The Pope is the verie Antichrist.*

-o First then, no man can denie, but if Peter had beene constituted and ordained Head of the Church, the rest of the Apostles would or should haue knowne it. For it stood them greatly vpon

Pope acclaimes Peter.

upon, to understand to whom they should haue recourse in dangers, as to their Commander, and vnto whom they should giue obedience: to whom also they should render an account of al their proceedings, least they should wander, bestowing their endeouours (as it would appeare) vnprofitably, not gouerned by any President, who should either allow or disallow of their travels in their Apostleship, &c. But so it is, that they neuer acknowledged Peter Head of the Church, nor of any of the Apostles, much lesse of them all.

Luke II. 49. Yea Christ, the wisdom of the Father, in whom the Godhead dwelleth bodily, and in whom are the treasures of knowledge and understanding, leaueh no place to the vaine Curiosity and foolish intentions of man, a little before his death, as it were taking his farewell and goodnight of them: for then wee attend the last will and wordes of our friendes most, they take deperth impression in our mindes and memories, how much the more aduisedly and deliberately they are spoken, as it were, by the heart, with great waight, for onely be-
cause

The Head not declared.

cause the time is short and imminent
certainty of death; (for Christ knew wel
his houre) but also for that men keepe
most eagerly that, whereof they have
no long expectation of endurance and
continuance? Christ, I say, the night
before his death; after Supper, recom-
mended humility in his owne example
to his Apostles, not to be lookt on only,
but followed, did wash their feet: and
to signifie with due intimation, that no-
thing in that whole action did come,
but of his prouident foresight & know-
ledge, whereto he was priny; yea, and
the Searcher of hearts did pry into the
Closet of *Judas* Treason; which *Peter*,
when *Judas* was taxed for it, did desire
to know by the meanes of *Iohn*, who
leaned on *Judas* breast: If he had been
Head, it was more competent in his own
person to haue demanded it.

And for that they should be vnwel-
come vnto the world, hee armes them
with constancy and patience against the
ignominie and shame of their future
crosse, with promises of sending the
Comforter and other some heavenly in-
structions: yet it was so farre from *Iesus*
mind

Iohn 13. 15.
Ibid. 17.

Ibid. 18. 19.

Ibid. 31, 32.

Peters Fall.

mind & intention, to ordaine *Peter* head
of his Church, or of the rest of his Apo-
stles; that hee before them all and in *Pe-*
ters owne presence pericularly foretells
Ibid. 37.38 his deniall; if this was that Champion
(not to derogate to the Saint of God)
that was to be placed in primacie aboue
the rest, iudge yee: For when could *Je-*
sus haue more opporsune time, or the
Disciples better or quieter occasion
to declare and heare a Superior ap-
pointed ouer them, then now, when
hee should fore-speake his defection
to him, and his Apostacie who so ar-
rogantly relied vpon humane strength
and fortitude; beside that lately he had
beene rebuked in the highest degree, by
Christ in calling him *Sathan*, for appa-
rantly *Christ* might haue forborne and
tolerated the future head of the Church,
and more mildly and softly entreated
him, as in these and such like termes.
Peter thy lapse wil procure thee to bee
lowest of all, because it will bee the
greatest of all, yet I will after aduance
and promote thee to bee highest and
head of all.

Now hee was checked for intruding
him

Peters Fall.

himself into the civil Magistrates office, who if he had beene to bee surrogate in *Christs* office might haue beene borne *Ihon 18.11.* with, in some degree, yet so much as in him was, hee hindred the mystery of our saluation; At all these times was good opportunity to conciliate to *Peter* in so open audience and famous places, both of the disciples and men without, authority and credit, if it had stood with *Christs* purpose to haue exalted and promoted *Peter* to the dignity of beeing head ouer his people and Church.

But which is of greater moment, it may be, *Iesus* would conceale and keepe secret to himselfe the dispensation of that charge vntill after his passion, or then keepe it in his own person, not willing to make any participant of the same, vntill the time appointed in his good pleasure thereafter: yet so it is, *Peter* is heauily vpbraided after the Resurrection, as *voluntary*, a busie body in other mens affaires. *Iohn 21.22.*

In that reasoning, that Christ had *Ioh. 14.58.* with the Disciples, premonishing them that he was going and departing from them, and with *Thomas*, pretending his igno-

Questions decided.

17.8:1 would
ibid. 8:9. ignorance of the way hee should take; if any, or *Peter* himselfe should haue beene substituted in *Christs* roome, was it not now? When so familiarly hee disputed with *Thomas*, I will not say, but euen then he did answere to farre harder and difficult questions; as the Vnity of the persons in one Deitie, and if he should delay, and continue the deliuey of his mind in that point, would he not thinke you, once without ambiguity and equiuocation, both euidentlie and manifestlie thereafter haue declared the matter?

22.3:2 would
ibid. 23:24. Yea, *Indas Lebbers* receiued a perfect resolution of his demaund, in the economy and distribution in the matters of mans Saluation, which was to some manifested, to others hid: but of this transcendent excellencie there is neuer a whisper, and no maruaile, for he was to reserve that point to himselfe vncommunicable, not willing to diminish and lessen the same, by diuoluing that function to another, or though he had bin weary (if so I may say) to beare that burthen himselfe, as not of sufficient power and abilitie to discharge it, to
the

Successors appointed.

the will of all his mynistrall members,
which did receiue spirituall Sappe and
Iuyce of him, who is the roote, in the
which his Church is engrafted, by
a true, lively, and saving Patch. And in *Rom. 12.*
to whom the Church, after a heavenly
and vspeakable manner (yet truly)
is vnited and incorporated, and so be-
come one body with him, *Flesh of his* *Rom. 17.*
flesh, and bones of his bones.

And we know it to be accustomedly
vsed (for so did *Adofas* to *Iosuah* at the
Lords owne direction, and *Dauid* to *Sal-*
omon, &c.) to establish the Successor in
the second roome, when one is eyther
to diuine, or giue signification of the
succeedent, to prevent occasions of strife
and debate which might arise, and are
commonly bred for degrees of prefer-
ment; but Christ remits and sends them
to no mans Soueraignty, but as it were,
manumits them, and of Seruants, chu-
seth them his free friends, and as friends
haue most things common, cheefelie,
wils, counsels and minds, so saith hee:
All that I haue heard from my Father, I
haue declared vnto you; but when said
he, either first or last, that *Peter* was
1013 B Head

Successors appointed.

Head, or should be head of the Church, which Christ knew to be immortall, and Peter then mortall, which Christ told him thereafter, and the manner of his violent death. And that a man, no nor all the men in the world can viuifie or quicken themselves: it is then farre off that one can viuifie another. But wee, when wee were dead in trespasses and sinnes, are quickned together, in, with, and by Christ, by whose Grace wee are saued: and surely neither Peter nor any of the Apostles, can transfuse or deriue any of the spirituall Graces one to another, in such sort as Christ by his Spirit, saue onely, as all the disposers of the ministers of God doe, by the lively preaching of the word, &c.

Therefore if it had been Christs contentment to haue vouchsafed that prerogative vpon Peter, when that controuersie among Superioritie did arise; surely he would not haue passed it without Decision, he is not the God of Debate, but will haue all things done in order, for hee would haue this scruple taken out of the way, seeing them all as vpon a stumbling block vpon it. A little before

Jerusalem decryed.

before in their gazing vpon the stately
building of the Temple and princely
Fabricken of that magnificent materiall *Act. 1.*
Church, and as they did after the resur-
rection dreame of the restitution of the
Crowne and commonwealth from the
vnnaturall tyrannie of the Romanes to
whom they were Tributaries (for now
the Scepter had departed, and the law-
giuer from betwixt Iuda his Feete) with
close mouth, neither then nor now did
he passe ouer, neither the matter & pur-
pose it selfe, neither themselves vnre-
proued, but forespake the ruine & sack-
ing of the Towne of Ierusalem, there-
by taking occasion to Prophecie the
consummation of the whol world, with
the diuers Incidents at that period of
time, when it should happen, as in that
his Sermon most evidently shewes it
selfe. But in that so high a Question, so
earnestly tossed among the nothing, the
world and Ierusalem both shall perish,
and they shall wax old as doth a gar-
ment and as a vesture shall they bee fol-
den vp, and in Ierusalem (as was then
foretold) is not a stone left vpon a stone,
but the Church endureth for euer, and
such

*MAT. 13.
MAT. 23.
LUC. 21.*

Jerusalem decayed.

such an everlasting and eternall head should it haue, which *Peter* in no wise could bee. This was I say the meereft time for removing of the doubts, yet our Saviour did not command to acknowledge *Peter* for head, which without all contradiction he would haue done if he had appointed him chiefe and principall ouer the rest, if so it had beene his intention, that the other Apostles should haue acknowledged *Peter* for their Lord and Master. Yet so it is that flat contrariely he deliuers and giues his Decree and Sentence, that there should be no principalitie nor primacie among them, but the greatest as the smallest, &c. For so saith he, *the Kings of the Nations doe raigne, &c.* but so it shall not be among you. In the which words he doth not onely recall them from such gouernment and regencie as is amongst the Gentils or Nations, but also hee dissuades and dehorts them from all manner of Primacie; for Christ answered to no other interrogation heere, but such as they propounded; but they did not enquire of the gouernment and Lordsh. of the kings of nations, for what

The Head Everball.

was that forme of Regiment appertai-
ning or belonging to them, but of a pri-
macy which every one of them affected
among themselves, and unto the which
they would have climbed, for they did
chide among themselves, and were di-
vided, as it is said there: And forsooth
if any might have looked for a high
place and promotion, the sonnes of Ze-
bedays, James and John, (Christs Cozens
concerning the flesh) wherevpon they
did ground their petition by appea-
rance. But, there is no acception of
persons with God. Their mother as
meaning to finde greatest fauour both
in regard of her kindred with the Vir-
gine Mary Christs Mother, as also for
her Sexe and humble behaviour, but all
their suites were cast over barre, and
they simply denied for the causes there
alleged, which are not necessary here
to repeat, and besides those reasons
there set downe, they should haue re-
membered that Christ before had closed
their mouth from such a Subject, and
therefore taught them, that their de-
sire proceeded from ignorance and ob-
stination.

Mat. 20, 20.

Mat. 20, 33.

Mar. 9, 33.

Luc. 9, 46.

Peter sent to Samaria.

But it would seem *Peter* should haue his ordination; if not immediately from Christ, in the daies of his Flesh, yet by the authoritie of the rest of the Apostles, who had receiued the holy Spirit on the Pentecost in great abundance; but they neuer acknowledged such place in *Peter*, whose preeminence (if any had been) they would not haue neglected; yet so it is they tooke vpon them boldnes to send both *Peter* and *Iohn* from Ierusalem to the Samaritans, whom they heard to haue receiued the word of God, for whom also the rest did pray and giue imposition of hands. Now he who sends and directis another is aboue him that is sent, else how dare he vsurpe that title and right as to command, either how can he look for obedience, or perfecting any point of duty at the hands of him who is sent if hee be not subiect to the senders command or will, for it is not said the Apostles requested, or entreated, or besought *Peter*, but that they sent the other Apostles, hauing, from their meeting and present assembly, enjoined to *Peter* and his Colleague *Iohn*, equall with

Act. 8. 14.

11. 1. 11. 1.
11. 1. 11. 1.

Peter sent to Samaria.

with him in that charge, so undertake that iourney, for the benefit of the Samaritans: If euer at any time, surely heere, Peter might haue stood vpon his estimation, and might haue relected their lordliane as arrogant and presumptuous, in extending their power too much, if he had bene head of the Church.

It may be that Peter as hee was euer very willing and prone to undertake, so heere hee would yeeld to his Brethrens defect, but who can excuse the Apostles, yea and the other Brethren which were of Iudea, which could not haue a like place and authoritie with the Disciples of Christ, in many and diuers respects, which are not here to be reckoned, in haue accused and caused

Peter to giue a reason of his conuersation *Act. 11. 1.*
on and doctrine among the uncircum- *2. 3.*
cized, in that he had eate and drinke with them after the receipt of the word of God, if hee had been constituted head of the Church, either in Christs time here vpon earth, or yet after his resurrection, by Christ or his Apostles or by any other means whatso-

ouer

Peter accused

cubtr remarkable, who can say, but that the Apostles haue done greatly amisse in challenging their Superior and not rendring that simple and humble submission as in such masters is requisite, and suppose it were tollerable in the Apostles, who were in like rank and estate with him, yet if Peter had been mounted to that degree, he could not haue composed to heare himselfe so disgraced as it were, and contended against by those sauer inferior to the Apostles, and addest to giue in his Apologie, clearly expounding and dilating the whole matter vnto them with all the circumstances thereof. Peter, if hee had been their Master and Head, might haue put them to silence for their sudden strife with him, or else haue said,

ibid. 2.

I. 11. I haue done no wrong, I haue reason for my actions, and that may suffice that I haue commandement by Reuelation from aboue, whereunto I am pricke my selfe. had not God in the word of the Lord to Peter, yet might I haue delivered in defence of his proceedings to the Apostles and Brethren of Iudea offended at him, for Peters primacie had not been

Pauls Humilitie.

been divulged and made manifest to the Church (if any had) or for persecution and iniurie of the time it was suppressed and holden vnder vntill more conuenient time, while it should break vp, either (truely) in Antioch, or at Rome. But it is exceeding maruellous that *Paul* should not many yeares after haue got intelligence of the same seeing it was such a necessary Head in the Church ascending to calme & tranquill all controuersies when refuge and appeale should be made to him as vnto an Oracles for whom God sendeth in his worke whatsoever, him hee furnisheth fit and meet for the discharge thereof) and being advanced to bee head, his graces should haue surpassed the other Apostles, especially *Peter*, who calls him selfe an abortiue issue and borne out of time, and it is credible that *Paul* would not take that arrogancy vppon him, by sundry arguments to contend, himselfe not wile inferior to *Peter*, if *Peter* was head of the church, & that hee receiued no point of doctrine from him, or any other of the brethren at Ierusalem, to which hee did ascend by reuelation to know

Peters humility.

Ibid 9.

1. *Thes.* 2.

7. 8.

Gal. 4. 12.

Gal. 2. 12.

know his conformity with them. Moreover in recompting certaine disciples, as *John* and *James*; he placeth not *Peter* in the first order and room: this is farre from his accustomed manner: who was so meeke as a nurse to her children, and who requireth his Galathians to bee as he was, for he was as they wrote, and to giue to all men their duty, feare to whom feare and honor to whom we owe honor, but in Gods cause, when hee did see *Peter*, that he went not the right way to the truth of the Gospell, hee did withstand him to his face before all men, because hee was to bee rebuked, what can bee more euident? We know when *Paul* was raiſed in the third heauen and receiued viſions and reuelations, fourtene yeares before hee manifested the same, and heard words vnnutterable; but of this preſerment of *Peter*, there is not one ſyllable, yea *Paul* was his contradictor in this place, where, hee bringeth his warrant, for in that matter and combate with *Peter* hee did nothing without expreſſe command, as not purpoſing one foot in that voyage without ſpeciall reuelation; yea and if the ſubſcription

Peters humility.

scription and date bee true, hee wrote *Gal. 2.2.*
the same Epistle to the Galathians from
Rome, *1. Tim. 4.1.*

Now in many other places he comes *2. Thes. 2.3.*
to intimate by the spirit of Prophecie
the condition of the world and the state
of the Church vnder *Antichrist*, but of
this prerogative of *Peter* at any time hee
hath not one word, but that three yeares
after his conversion hee came vnto *Jerusalem*
to see *Peter* and staid with him
fiftene dayes, where *Paul* might haue
beene taught of others, or of *Peter* him-
selfe, and beene perswaded of this his
Primacy, after so many yeares since
Christs ascension, and so many dayes con-
ference and society with *Peter* himselfe,
who doubtles would haue imparted to
Paul, whom hee cal'd his beloued bro-
ther, all speciall comfort and heavenly
grace particularly this point of the head
of the Church, if any other then *Christ*
had beene, and so much the more for
that *Paul*, of all the Apostles, makes of-
tense mention in all his Epistles almost
thereof, euer deferring that honor to
Christ onely, the Saviour of the Church
which is his body, for *Paul* is farre off
from

Pauls fidelity.

from grudging and disceputation, but his zeale must shew it selfe when *Christ* truth is peruersted as hee himselfe witnesseth.

Phil. 2. 14.

Besides this three yeares after God had reuealed his sonne in him that hee might preach him among the Gentiles,

Gal. 11. 8.
19.

because hee did foresee that this verity should bee called in question, by them who would establish another head of the Church then *Christ*, hee conceines a graue atestation, saying, in these things which I write vnto you behold before God I lye not, as also more plainly in another place, whose preacher and Apostle (saith he) I am constituted, I speake the truth in *Christ* and lye not, even a

Gal. 7. 31.

8. Tim. 2. 7

Teacher of the Gentiles in faith and verity.

Moreover three yeares after his conversion he passed to *Ierusalem* and fouretee yeares after hee ascended to *Ierusalem* the second time, now in this seventeenth yeare after his calling to the Apostleship, which fell in the yeare of *Christ*, Anno 6. *Paul* testifies the Gospel of vntircumcision was committed vnto him, as that of the Circumcision to

Peter Jewish Apostle.

Peter, and the Lord blessed and made both their Ministeries effectually, So that it came to passe that *Paul* and *Barnabas* Gal. 2. 8. did couenant and giue their right hands of fellowship that they among the Gentiles, *Iames*, *Peter* and *John* (for so hee rankes them) among the Iewes should discharge their Apostleship; now it must be of necessity that if *Peter* was head of the Church, then hee was constituted head both ouer Iew and Gentile, (vnles they would say, that hee was but halfe a head) but *Paul* affirmes and that by their owne moriue and voluntary will, that the Gospell of the Gentiles was committed to him and *Barnabas* and not vnto *Peter*, how can we say then that he was, or apoynted to bee, head of the Church, seeing he was bound and tyed by his owne faithfull promise, beside his Commission, not to meddle with the Gentiles in his Ministry, or was not that an vnfirm head of the Church (if so I may say) that had so mutilate a body, seeing the one halfe as it were separated and seiorned from *Peters* Apostleship; he hauing obliged himselfe by his troth in his right hand to the contrary.

Againe

Peters league with Paul.

Againe if *Christ* would haue *Peter* to be an vniuersall Apostle both of Iewes and Gentiles, how durst *Peter* without speciall licence had and obtained of his Author, and euident certainties thereof, haue brought his calling into such streights and narrownes so hastily or at any time after, that within foure and twenty yeares he should enter in league with *Paul* to dimit and forgoe the most difficult part, and of greater consequence, because both that the benefit of calling was not generally offered before but counter-manded; which was a mystery, as also for the multitude and greatness of the Gentiles for there was farre more Gentiles then Iewes, whom the Lord suffered to walke in their owne waies while there was light; in some

eph. 4. 23. measure, among the Iewes in particular
1. Pet. 1. 19 places and persons, although not generally
Act. 13. 27. ally and amongst the greatest, and yet

such as might make inexcusable, and for this cause *Peter* not vnmindfull of his charge, hee had contracted himselfe vnto, as hee taught, with great liberty and feruency among the Iewes, for wheresoeuer he might haue occasion as

Gentiles Conversion

wee see abundantly in the Acts of the
Apostles, so likewise by writing an E-
pistle hee taught the Iewes, Strangers
which dwelt beere and there through-
out Pontus, Galatia, Cappadocia, Asia,
and Bythinia, contayning himselfe al-
wayes within the limits and bounds of
his calling, requesting them to be mind-
full of the wordes of the propheties
spoken so long time before, for vnto
Iewes was it that the oracles of God
were committed.

I. Pet. I. I.

2. Per. 3. In

Rent. 3.2.

АВ. 13.2.

Rem. I. 5.

And so did *Pambalso*, being seperated *Rom. I. 5.*
to the worke, he was called to was sent
a fore off to the Gentiles by the Lord
by whom hee had receiued Grace and
Apostleshipe to the obedience of Faith
among all the Gentils for his name, and *Rom. II. 13*
therefore calls it, the exalting and adorning
of his Ministerie to bee called the
Aposle of the Gentils, working in the
Euangell of God, that the oblation of
the Gentils might bee acceptable, sanctified
by the holy Spirit; not but that *Act. 13. 46.*
it behooueth the word of God to bee
first expounded to the Iewes, but since
they did repell it, and thought them vnworthy
of eternall life, he and *Barnabas*
did

ROM. II. 13

AE. 13.46.

47.

Peter's Repentance

2 Tim. I. 11 I did conuert themselves vnto the Gen-
Rom. II. 14 riles; whose Preacher, Apostle, & Op-
er he calls himselfe; yet ether desiring
to prouoke his Kinsmen, that he might
saue some of them.
- In And to whom I pray you can we bet-
ter giue credit vnto then to Peter him-
selfe: for surely, although once he had
dissembled in that deniall of his Maister
in three-fold forme. And again, in that
euill example he had giuen to Barnabas
and others, when hee is precisely chal-
lenged by Paul. Now would hee not
haue hid his Talent in the earth, but
that which was spoken to him in the
care, hee would haue spoken vpon the
house tops, especiallie since he had pro-
mised by Christs Praier, his Faith should
not faile; yea, and it was enioyned him
not to deny, but being couerred to con-
firme his Brethren in the veritie of those
things he had heard and seene, as hee
did also abundantly; yet hee calls him-
selfe no other then Apostle and Seruant,
not Superior; yea, hee names himselfe
a fellow-elder with them whom are El-
ders. And if it be so, how can he be iust-
ly said to bee Lord and Prince ouer his
Bre-

1. I. 107. 1

Mar. 14. 66.
67. 68.

2. I. 108. 1

2. I. 11. 1

2. I. 11. 1

2. Pet. I. 15.

16. 17. 18.

2. Pet. 11.

2. Pet. 5. 1.

bid

Bro-

Reward of Pastors.

Brethren, and rest of the Elders, shall *Ibid. 3. 4. 5.*
wee give him more then either Christ
bestowed upon him, or that hee would
claime himselfe, or any of the rest of
the Apostles and Elders would acknow-
ledge him to be. And which is more,
he requels them to feede the Lordes
flocke which is amongst them, taking
diligent heed therunto, not by con-
straint, but willingly; not for filthy lu-
cre, but of a readie mind; not as though
they were Lords over Gods Heritage,
but to be examples to the Flocke, that
when the cheefe *Shepherd* shall appear,
they may receive an incorruptible
Crowne of Glorie: he forbids Domi-
nion & Lordships over the Heritage of
God, if he had so done himselfe, and
affected Primacy in the Church, which
was farre from the mind of this Saint of
God, hee had wrongfully forbid that,
whereof he was culpable himselfe.

Likewise who will not esteeme it a
great absurdity to repete all the Apo-
stles, which then lived, and all the com-
pany of the faithfull to be *Peters* mem-
bers, and all things that appertaine and
belong

Paul nor Peter Head.

belong to a spirituall body, to be communicated by him to them, which must be graunted, and that of most necessary consequence followeth, if we consider *Peter* to be head of the church: but this of *Paul* only, in place of all that might be brought in, is plainly refuted, who doth esteeme himselfe nothing inferior to the highest Apostles, here is no exception of *Peter*, or Primacy, which *Paul* (such is his modesty) would haue don if *Peter* had bin superior.

Rom. 12. 16

And who would not contend *Paul* to be Head of the Church of the Gentiles, rather then *Peter*, because it is proued already he is appointed both by Christ, as also with consent of those which were thought to bee Pillars of the Church, and in price had conditioned to be the Apostle of the Gentiles. Now it is certaine, wee are not of the *Jewes*, but of the *Gentiles*, if there should bee any of the Apostles Head of our Church, it must therefore be *Paul*, who did correct *Peter*'s error in *Antiochia*, the first place of his alleaged seat and residence, to whom also euen their own great

Gal. 2. 11.

great

Paul sent to Rome.

great Bulwark *Tho: Aquinas. 2. secunda
quest. 33. sect. 4. & Gloss. ad Gal. 2. 11.*
doth make *Paul* equal, but not superior.

Besides this, *Paul* was sent to Rome *Act. 20. 13.*
by God, that he should testifie of Iesus
Christ, as he had done already in Ieru-
salem, whom the Lord did encourage
to that effect: the which also by an An-
gell of God, sent to him by night, was
reiterate, saying; Feare not *Paul*, it be-
hooueth thee to be presented to *Cesar*: *Act. 27. 23.*

And further, *Paul* was at Rome and ^{24.}
taught there two yeares, and the Ro- *Act. 28. 30.*

mans did thereby come to that perfec-
tion of Religion, that their Faith at that
time was spoken of in all the world. *Rom. 1. 8.*

Here is a speciall designation of *Paul* to
goe thither, whither we heare of none
to be formerly sent, appointed thereto
by two seuerall Mandates, tending to
one Scope, who did enter into Rome,
exercised the Office from morning till
euening, expounding the Law and Pro-
phets, testifying and perswading of *Act. 28. 31.*
the kingdome of God in Iesus Christ, *32. &c.*
and made his aboad there during the
space aforesaid in a house hired for him-
selfe,

Paul, a diligent Pastor.

selfe, and receiued all that came vnto him, teaching with all boldnesse of speech without let, what can bee more craved in a good Bishop, then which we find in *Paul* at Rome, but in all this time there is no mention made neither by *Paul* of *Peter*, neither Salutation sent to him in any of all the Epistle *Paul* sent to Rome, neither yet any remembrance had of *Peter* in any of the Epistles he sent from Rome, as that to the *Galathians*, *Ephesians*, *Philippians*, *Colossians*, the second to *Timothy*, to *Philemon*, vntil their subscriptions be faulty: No remembrance I say, neither any word of Salutation which *Paul* vseth not to omit, and that very largelie, yea, and not to forget even the most obscure men and women, so they be faithfull of whatsoeuer degree. Now I pray you, whether *Peter* or *Paul* hath best right to claim the Superiority, or which of these two shall wee adudge to bee Head of our Church (if either of them be.) And by the way (Gentle Reader) take a view, whether or not, *Peter* was euer at Rome, at the least neuer in *Pauls* dayes,

Paul, Luthers defence.

denies, and if not then, hee neuer saw Rome with his eyes, as shall be proved (God willing) in our second Discourse.

For the which cause *Antonius Pyrenensis Legatus* did say, it was not lawfull for men to reade *Pauls* Epistles: for I know (saith he) by reading of them, men may become *Lutherans*; and therefore *Jab. Siliuanus Arbosius* Pastor *Herbipolis* confesseth, that the Papists doctrine was false and Antichristian, and that he had learned that out of *Pauls* Epistles: which moueth *Rhogen Gallienus Aristarchus*, when he had burnt 9. in Lyons for *Lutheranism*, publickly to proclaim, That if the holy Church had not receiued *Pauls* Epistles, & adounced them Canonique, he would not repute them better or of more credit then the Fables of *Aesop*.

And therefore are they named by them,

Scripturae Lutheranae. *Fin* Alue. ex-
celius writeth, that *Edm. 1557.* a Priest mi. Part. I.
in *Psychon*, a Circle in the Bishoprick of Chap. I.

Lamborg, in his Sermon, alledged *Paul* to haue eured, and that the Sacrament of the Supper should be receiued vnder one kind only: And if it be not so, that

Scripture sufficient to Saluat.

Sathan should take him away a long time from out of his Pulpit, and so it happened to the great feare of all the whole Diocese; as the History written by the said *Fincklin* at length reports.

And wee know the whole Scripture is given by inspiration of God, and is profitable, &c. that the man of God may bee perfectly instructed vnto euery good worke. And that *Timothy* from his childhood hath knowne the Holy Scripture, which might make him wise to Saluation: Now since they containe all things necessarie to bee beleueed, and that to beleue the holy Church vniuersall is one point of our Faith, and for that the militant Church here is one part thereof: The head whereof is searched heere by vs, and seeing the holy Scripture directeth vs to no other head then Iesus Christ, wherefore is it that wee would bee wise aboue that which is revealed, yet rather foolishly enquire for that which the Word of God hath been silent in. And pursue after that which cannot in any case become meet to supply and minister the vertues and duties

Ephes. 2. 2.

4. 15.

Col. 1. 38.

2. 19.

Christ the Head onely.

Act. 10.

ring the estate of the Church, for hee declared vnto them all the counsels of God, yea and foretels them that after his departure there would greivous wolues rush in amongst them devouring the flockes and that euen of themselves should men arise speaking peruerse things to draw Disciples after them, as hereticks doe at all times, but he neuer remembered *Peter* vnto them, who should put order to this proud attempt and hainous tyrannie in the Church. If hee had been made Superior to assuage the Furie and rage of Tumults and Schismes: *Pau* would not have buried the same in the beds of Oblivion, but he ever directs vs a faire other course which is to CHRIST onely.

Heb. 7. 1. 2.

Surely Christ is a Priest, for ever after the order of Melchizedech leaving no Vicar nor Successor but his Holy Spirit which hee promised to send, and lead his Disciples in all truth, and to be present with the Church for ever. To the which Priesthood in the New Testament neither by *Pau*, or who-so-euer

Melchiz. figure of Christ.

ever hee was that was Author of the Epistle to the Hebrewes who speaketh of this matter at length, is mention made any to succeed the same, for hee had neither beginning nor ending of daies, as it was constituted in that *A-ronicall* Priest-hood to passe from man to man, in *Leui* his posterity to the coming of the Messias who hath by his owne blood entered in once into the Holy place, and obtained eternall redemption for his Church which is his bodie, even the fulnesse of him that filleth all in all things. *Heb. 9. 11. Ephes. 1. 23.*

And to the end neither *Peter* nor any of the rest of the Apostles were otherwise sent but as God sent Christ, But his Kingdome and Regiment is not of this world, for Christ tooke not vpon him to iudge and distribute of earthly and transitorie affaires, but hee by his word and Sacraments, which are the ordinary meanes to breed Faith, and by the operation of his Holy Spirit from above, doth effect the whole purpose of mans Salvation, instilling in mortall soules the immortall seed *Iohn 18. 39. Luk. 12. 14.*

The Office of Pastors.

1. Pet. I. 4.

1. I. 1. 1. 1.

1. I. 1. 1. 1.

1. I. 1. 1. 1.

1. I. 1. 1. 1.

seed of the Gospell of the Lord, by whose power wee are kept through Faith vnto Saluation; which is prepared to bee shewed in the last time, And this is that precious Balme saide about that of Gilead, whereby Christ the Head of his Church doth annoint the hearts and cheere the mindes of his own Elect with vspeakable peace descending from Christ as the Head (like vnto *Aarons* Oyntment) vnto his Church the members of his mystrall bodie sonnes of God by free adoption, Coheires with their Head the Lord Iesus Christ. If flesh and blood can accomplish these offices, let any reasonable man iudge.

It is now conuenient we heare what our Aduersaries obiekt in the contrarie, that by this meanes the truth may more brightly shine, and doubting braines be resolved, as also that those in whom the Veritie hath taken some hold may be confirmed and established, and way bee stopt to the vndermining and subuerting of the simple and ignorant.

Scrip-

Christ the Rock, &c.

Scripture, say they, calls *Peter* first, and why should wee deny him the place which the word of God gives him. *Mat. 10. 2.*

Answer. It is not one thing to be called first, and to be called principal Lord or commander, for wee say *Homer* is the first of Greeke Poets, hath he therefore commandement or power over all the rest: *Peter* in order may be called first, either in seruencie or magnanimitie or such like, but his authoritie and dignitie over the rest is denied. Secondly, *Paul* making mention of *Peter* about three and twenty yeares thereafter, inuerts that order and placed him betwixt the *Bergeres*, that is *James* and *John* the sonnes of Thunder, to signifie that there was no hidden mysterie in this enumeration, yea, and in the Catalogue, by sandry of the Euangelists, the Disciples are permixt. *Gal. 2. 9.*

But if vpon *Peter* (say they) the Church was builded, hee must be Governour and Head thereof: for so sayth our Sauour, Thou art *Peter*, and vpon this Rocke will I build my Church. *Luk. 6. 14.* *Mat. 16. 18.*

Answer.

Christ the Rocke,

Col. 1. 11
Col. 1. 11
S^{er}mon. Albeit there might be framed a Sillogisme in moode and figure, as there cannot be, because there bee foure rearmes (after the Schoole-men) which cannot enter in a right Sillogisme (besides the construction in the Greeke and Latine Tongues, which altogether overthrowes the Argument alledged) yet the Assumption is denied: for there is not meant *Peter*, on whome the Church should bee builded, but vpon Christ (as with manie other auncient Doctors, *August. John, Tract. 124.*) Which Christ was that Rocke which he confessed immediately before to be the sonne of the liuing God. So *Lynanus in Gloss. marginali super hanc Petram scilicet quam confessus est, ibidem in Gloss. interlinear & Gloss. ordinaria, Tu es Petrus scilicet in me Petra, ita tamen ut nihil retineamus dignitatem fundamenti. Et Lyranus ibid. sayth, Quid Ecclesia non consistit in hominibus quia multi Pontifices & Principes tuchati sunt & Apostatasse à fide. And so also Gregorius Nicenus in testimoniis Veteris & Novi Testamenti. But in stead of all these,*

these, *Paul* satisfieth vs when he sayth;
*No man can lay any other foundation but
 that which is layd, Iesus Christ.* Then *Peter*
 is not the ground: Which if it had
 beene otherwise, beleeue we, that *Paul*
 would be ignorant of it, or of purpose
 denie so serious and earnest a matter.
 Moreouer, if the Church was builded
 vpon *Peter*, how was it, it did not fall
 when *Peter*, at the voice of a Maide,
 yea, and a long time thereafter, was
 relapsed and reprov'd by *Paul*, as in
 afore said, and whome Christ did vp-
 braid with the most vile name of a De-
 uill. Will the Building stand firme and
 stable after the Ground is sunke or fall-
 len? or rather, is it not the Foundati-
 on that vpholds and sustaines the whole
 Fabrick? But that Church which Christ
 promised to build vpon this Rocke,
 could not fall: for so saith hee, The
 Gates of Hell shall not preuaile against
 her: She cannot therefore be founded
 vpon such a rotting Mould as *Peter*
 was. *Paul* boasts of himselfe (and that
 truly) that as a skillfull Master-Builder
 he

Paul a Master Builder.

1. Cor. 13. 29.

1. Reg. 5. 17.

1. Cor. 10. 4.

Eph. 4. 4, 5, 6

he had layed the Foundations: and shall we thinke, that Christ, the Wisdome of God, would build vpon the Sand where the Winds beat and Waters rise, and made it fall; and not vpon that Stone, hewen out of the Mountaine without hands: And shall the Masons of *Salomons* Church bee commended for their Wisdome, that they should haue brought great Stones and costly Stones to make the Foundation of that materiall House, euen heuied Stones, (which was figurative of Christ and the Temple of his Bodie) and shall we not say, *Loe* heere is a greater one then *Salomon*. The Fathers all dranke of the Rocke that followed them, and the Rocke (saith *Paul*) is Christ, *And* certainly no man, yea the Deuill cannot denie, but that there is one Bodie, and one Spirit, one Lord, one Faith, one Baptisme, one Hope of our Vocation, one God and Father of all; and that this Church began in the Creation with *Adam* and *Eve*, and continued euer since in one Place or other,

One Church

other, Familie or Kingdome, sometimes longer, sometimes shorter, sometimes larger, sometimes narrower, and had but one Ground, which now also, vnder the Gospell, as by the Prophets long since hath beene fore-told, the Gentiles are ioyned thereto. But where was this Foundation then? What was the Ground that this Building leaned to? For shame wee shall not say *Peter* was borne then, vnlesse wee should make him as old as *Adam* and *Eve*, or then (I tremble to speake it) elder then them both, for the Ground of the House must be first layd before Building be made. Surely, if wee will trust *Paul*, he will explaine the matter, That neither Iewes nor Gentiles, beleevers, are any more Strangers and Forrainers, but Citizens with the Saints, and of *eph. 2. 20* the Household of God, and are builded vpon the Foundation of the Prophets and Apostles, Iesus Christ himselfe being that chiefe Corner Stone in whome all the Building, coupled together, groweth vnto a holie Temple vnto the Lord, in whome yee also (saith hee

Bleesedy are a

1st Pet. 2. 4,
5, 6.

hee to the w of Ephesus) are built toge-
ther, to be the habitation of God by
the Spirit. If any point of all this can
bee attributed iustly to Peter, there is
blind that cannot see. I know the Ad-
uersaries of the Truth will crosse Peter
at least, who sends the Jewes disper-
sed vnto the consideration of another
Foundation. If hee had bene that
Ground that the Church should bee
built vpon, would hee not haue clay-
med it himselfe? If so be (sayth hee)
you haue tasted how bountifull the
Lord is, to whome you come as vnto a
living Stone, disallowed of men, but
chosen of God, and precious, and yee
as liuely Stones bee made a Spirituall
House, and a holy Priesthood, to offer
vp Spirituall Sacrifices, acceptable to
God by Iesus Christ. Wherefore it is
contained in the Scripture, Behold I
put in Zion, *viz.* the Church, a chiefe
Corner stone, elect and precious, and
he that beleueth therein, shall not be
ashamed. Vnto you therefore which
beleue it is precious, but vnto them
which be disobedient, the stone which
321 the

1191 Spirituall House

the Builders disallowed, the same is made the Head of the Corner, and a Stone to stumble at, and a Rocke of Offence, even to them which stumble at the Word, being disobedient: where lively, as it were in orient Colours, hee paints out that Romane Hierarchie and Antichrist. For seeing they stumble in disobedience at the Word of God both in Doctrine and Manners, dispensing with it, and substituting in place thereof Councils, Traditions, Ceremonies. For this cause they forge to themselves another then the true Head of the Church, and would haue a pretended Entrie and Passage thereto by *Peter*, without any Warrant or Approbation in the Word of God, as shall bee at length, in his owne place (God willing) euidently proued.

But (say they) to whom the Keyes of the Kingdome of Heauen was given, him had *C H R I S T* appointed Head *Mat. 16. 19* of the Church: for hee had receiued power to binde and loose, remit and receive sinnes: for al these tend to one
D sence

The Keyes of Heauen.

sense and meaning, and soe said *Christ* that to *Peter* hee would giue them. Answer, if *Iesus* had giuen the keyes, and power to loose and bind, &c. to *Peter* only, it had beene somewhat, but so it is, that *Christ* promised the same in the person of *Peter*, vnto all the rest of the *Apostles*, as the foresaid *Lyrans Gloss*: *interliniari* vpon the seauenteenth verse of the same expoundeth, and soe hath *Gloss*: *ordinaria ex Hieronimo, Habent eandem potestatem etiam alii Apostoli quibus post resurrectionem dixit, accipite Spiritum sanctum, habet eandem et omnis Ecclesia in Presbiteris et Episcopis.* But why is mention specially made heere, of *Peter* and of the rest of the *Apostles*? Answer *ibidem ex Hieronimo, Petrus specialiter accepit claves quod quicumq; ab unitate fidei et societate eius se seperauerint a peccatis solui et regnum celorum ingredi non possunt.* And *Ciprianus lib. de simplicitate Prelator. in persona vnius hominis Dominus dedit claves omnibus ut omnium unitatem denotaret. vide Augustinum in Iohn. Tractat*

The Keyes of Heauen.

Secondly, it is answered; Christ said not (*do sed dare*) which promise Christ did performe, and accomplish thereafter to all the Apostles, with Peter. Which the fifth day of the 1st Joh. 20. 22. Weeke, after his Resurrection, Iesus stood in the midst of them &c. and breathed on them and said: Receive the Holy Ghost (Is there a better Porter, or Key-bearer, of the Heavens then the Holy Ghost?) Who soever Sinnes yee remit, they are remitted vnto them; and who soever Sinnes yee retayne, they are retayned, &c. Was Heauen euen more locked, till now? Then none could haue access to *Abrahams* bosome, and enjoy that Inheritance, provided for them before the Foundation of the World was layd.

But to shut vp this matter, well hath *Augustine* sayd, *Tractat. 11. & 124. & 501. super Ioh.* If Christ gaue the Keyes to Peter alone, then the Church had not the Keyes after him, but as hee answered for all, so hee re-

The Pope claimes

reduced the Keyes withall. And what
account hath beene made of them by
the Pope *Iulius* the second, *Arnol-*
dus Ferronus, *Bardegalenfis*, *Gallienus*
Historicus testifie: Which *Giberinus*
Dacbertus translates thus:

In Galliam ut fames est Bellum
gesturus acerbum

Armata eduxit Iulius

Urbe manum:

Actinellus gladio Claves

in Tabridis Amponi

Prostrat let fames, ralis

uerba facit,

Caui Petri, nihil efficiant

in pralin Claves

Auxilio Pauli forsitan

ausu erit.

Iohn 21.25.

And seeing Iesus our Saviour did
commit the feeding, that is, the over-
sight of his sheepe and Lambes par-
ticularly vnto Peter, would hee not

beleeue

and

haue

haue him had one degree or other
of preferment among the Apostles and
about the people of the world for
such direction was not given to the
rest of the Disciples.

Answers. Hee that doth feede
the Lambes is not Lord but a Ser-
uant, for so hee saith, Feede my
Sheepe and not thine owne, yea and *1. Pet. 5. 3.*
Peter makes an opposition betwixt
Dominare in Clerum, to haue Do-
minion ouer the Lords Inheritance,
and *Pascere Oues*, to Feed the sheepe.

Answers. Secondly, *Peter* was com-
manded to feede the Flocke, not that
hee should presume aboue the other
Fellow Apostles, *sed ut Apostolice
muneri redderetur, unde per fidei elapsione
& Christi abnegationem excidit*, saith
Augustine: Thirdly, it is answered,
for that hee specially directeth his
speech to *Peter*, if chee loued him,
and that three seuerall times, by *Aug-
ustine ibidem*. *Christus rogauit Pet-
rum num se amaret, ter, ut triuina
gationem redderetur triuine confessio*, &c.

Peter's threefold deniall.

minis lingua amore quam timore fur-
nus. For it was hee onely, among
the Apostles that so openly and co-
wardly denied his Master, as it was
foretold him, for the which cause
no demand was directed to the rest
of their loue towards CHRIST, &c.
Fourthly it is answered to feed in the
Scripture by vsuall forme of speech, is
to teach and preach, &c. As also *Lyra-*
nus ibid. and *Ariac montanus* do testifie,
with innumerable others, and were not
the rest commanded to goe and reach
all Nations baptizing them? &c. Or is
it because *Peter* was commanded to
feede, were the rest enioined to bee
idle, remisse and negligent? Or ra-
ther did not their sound passe through
the world, and as they were comman-
ded were witnesses vnto Christ both
in *Ierusalem*, and in all *Iudea*, and in
Samarita, and vnto the uttermost parts
of the earth. Yea, did they not direct
their wholesome and sound Doctrine
both to Sheepe and Lambes. First,
both yong and old, Master and Ser-
uant,

Christ gaue Gifts.

want, Husband and Wife as it is euident abundantly in their writings and Epistles, yea both to Iew and Gentils, to those who are within, and those who are without. And shall we say therefore, that all they that did feede were heads of the Church. *Gerien* of whom the Poets Fable had not so many heads, but the Church shall haue many more which is most absurd, for they are all enioined to passe about the Lords businesse, I yea and *Paul* affirmes that the cure of all the Churches did hang vpon him. To this effect saith *Cyprianus*, *Lib. de Dignitate Eccles. Pastores, sunt omnes sed Grex unus ostenditur, qui ab Apostolis omnibus unanimi consensu pascitur*; Wherefore if all the Apostles were enioined to feede the Flock of Christ, then was not *Peter* onely. And if hee were commanded for the causes before specified so to doe, shall wee not thinke, that Christ ascended on high and led captiuitie captiue. And gaue gifts vnto men, some to bee Apostles,

Christ gave Gifts.

Epis.

files, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the gathering together of the Saints for the worke of the Ministerie, and for the edification of the bodie of Christ till wee all meete together in the vnitie of Faith, and knowledge of the Sonne of God vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ, Which charge the Holy Scripture euerie where, and Histories of all times doe report. And suppose it were so that to feede the flocke would import him to bee Head of the Church, then reason I thus, *Peter* was appointed Head of them whom hee was commanded to feede, but no man will say, hee was commanded to feede the rest of the Apostles, (*viz.*) preach and reach them their Gospell wherevnto they were put a part and receiued by the liuely voice of Iesus Christ, for vnto them it was giuen to know the mysteries of the Kingdome of Heauen. It must needs follow therefore that hee
was

Paul going vp to Judea.

was not, at the least, head of the whole
of the Apostles; and so consequently
not head of the whole Church whereof
the Apostles were members. Yet say
they if *Paul* ascended to *Ierusalem* to
Peter to conferre his Gospell with him,
and from him receiue authority for the
confirmation of his Apostleship, that he
should not runne in vaine. Thence must
needs bee that *Paul* did acknowledge
Peter head of the Church. Answer
Paul did not conferre with *Peter* onely,
but with *James* and *Iohn* also which
were esteemed of price, and pillars of
the Church. Second answer, *Paul* him
selfe denyeth that he did receiue ought
of them; neither was inferior to them;
and truly if he had receiued confirma-
tion of his calling from them in that re-
spect, he had beene inferior: And that
which is of more importancie, if *Paul*
had acknowledged *Peter* for his Lord
and Head of the Church, How was he
so bold I pray you, to withstand him to
his face; and so publicquely, in presence
both of Iewes and Gentiles vpbraid him
dissi.

Pauls going up

Phil. II.

diffimulation, alleading him to bee a
Rocke of offence to others, who were
brought into the like diffimulation. But
then wilt demand what moued *Paul*
from *Siria* and *Silicia*, and other farre
distant boundes, wherein he had plan-
ted the Gospell amongst the Gentiles,
to take the second paines and trauaile
vpon him to passe to Ierusalem, if it
were not for the cause aforesaid. *An-*

Gal. 2. 4.

swere. Paul expresseth the cause him-
selfe of his ascending to Ierusalem, was
to remooue and cut off that false ru-
mour which was spread abroad by false
Apostles, that hee taught otherwise
then the rest of the Apostles did: for
these false Brethren did conioyne *Mo-*
ses and Leuiticall Ceremonies of the
Law, new Moones, Saboaths, Circum-
cision, &c. with *IHSVS CHRIST* and
Euangelicall Doctrine, as simply and
absolutely necessary vnto Saluation,
which *Paul* reiected to be done; yes,

Gal. 5. 2. 4.

taught, that whosoever was circumci-
sed, was fallen from Grace, and that
by the workes of the Law, no flesh
should

to Judea.

should bee iustified, but by the Faith of
Iesus Christ, and not by the workes of
the Law.

Thus then I reason, if *Paul* at that
time did ascend to receive authoritie,
and confirmation to preach the Gos-
pell: then wee must graunt, that the
fourteene yeares proceeding, where
in hee had travelled in the Euangell,
hee had openlie taught without any
warrant, which is manifest absurditie.

And last of all, if *Paul* receiued any
authoritie of *Peter* to publish the Gos-
pell: how is it that *Paul* declares, he
was an Apostle not of men, neither
by man, but by Iesus Christ, and God
the Father which had raised him from
the dead. It rests therefore, that *Peter*
was neuer ordained Head of the
Church: and that whatsoeuer the Ad-
uersaries of the troth alledge for the
establisshing of his Primacie and Super-
ioritie, is frivolous, and cannot abide
the ballance of the Sanctuary, be-
cause they are too light. Wherefore,
also

Paul received

also in that third time Christ acquaints
his Disciples with his Resurrection,
most liuelic speaking and inuiting *Peter*
with the rest, to eate after his yn-
Iohn 21.3.4 profitable labour all the night, he did
not euen then, as it were, lastly designe
him to such a Supreame place. And
Mt. 18.19. also he left vnto him a Propheticall de-
claration what death hee should dye,
and would he not haue signified vnto
him of this his great Stile in the
Church. And this did *Peter* himselte
very well remember, and prepares him-
selte for such a departure; recommen-
ding sundry good and profitable Ob-
servations, Doctrines, and Lessons to
the Iewes, saying; I will endeavour
2 Pet. 1. 14. therfore alwaies, that ye also may be a-
ble to haue remembrance of these things
after my departure; but neither Christ
remembreth in the Gospell at any time,
neither the Apostles nor Brethren then
remaining of the Church, acknow-
ledge, neither Saint *Luke* the Compil-
er of that Ecclesiasticall History of the
Acts of the Apostles recordeth, ney-
ther

no power from Peter.

ther yet *Peter* leaues any succeeding
Monument of that meere vsurpation,
which cannot fal without great blas-
phemie in any humane
Nature.

Soli Deo Gloria.

¶ *Prophetia Frederici
Imperatoris de Excidio
Romano, ad Gregorium
Pontificem.*

Roma Diu, titubans, varijs erroribus acta
Corruet; & mundi desinet esse caput.
O Roma, à Roma quantum mutata vetusta es,
Nunc Caput es sceleris, quæ caput orbis eras.

FINIS.

no better from Peter.

that the Pope has any jurisdiction
over the Church of England
which cannot be proved by any
phenomenon in any human

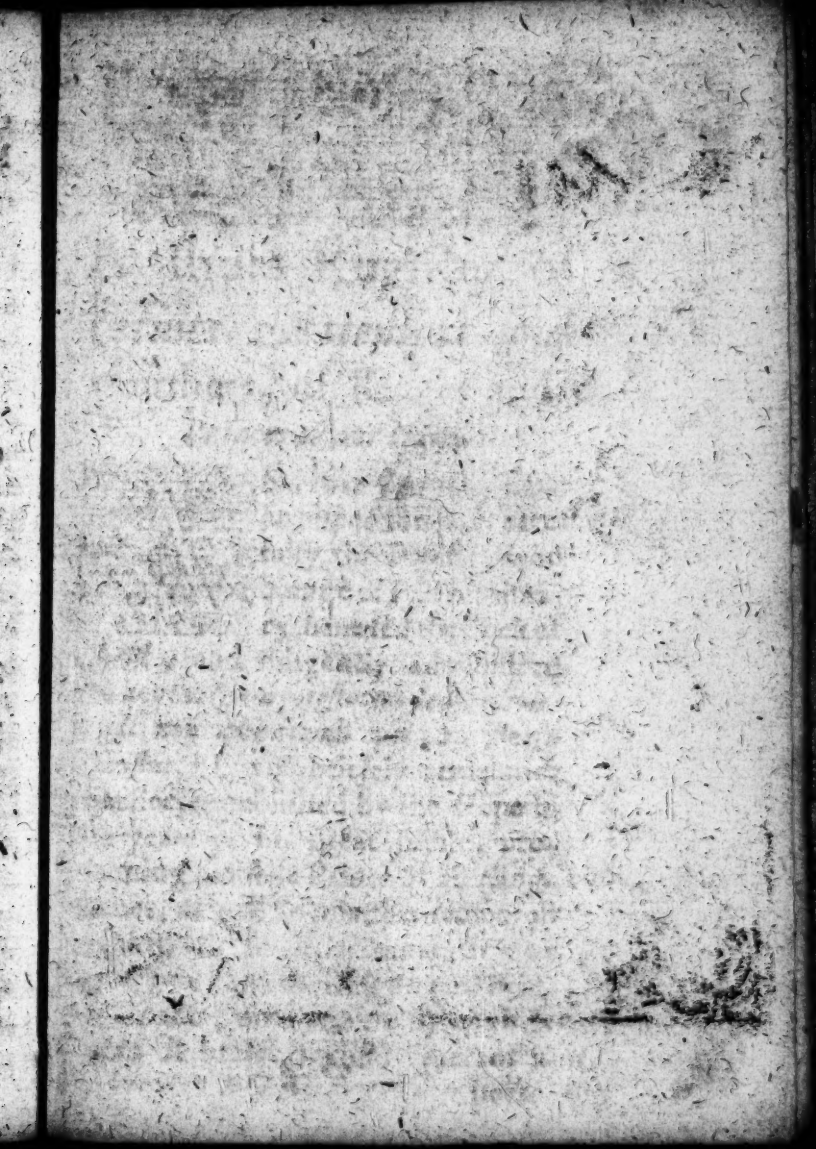
John Doe

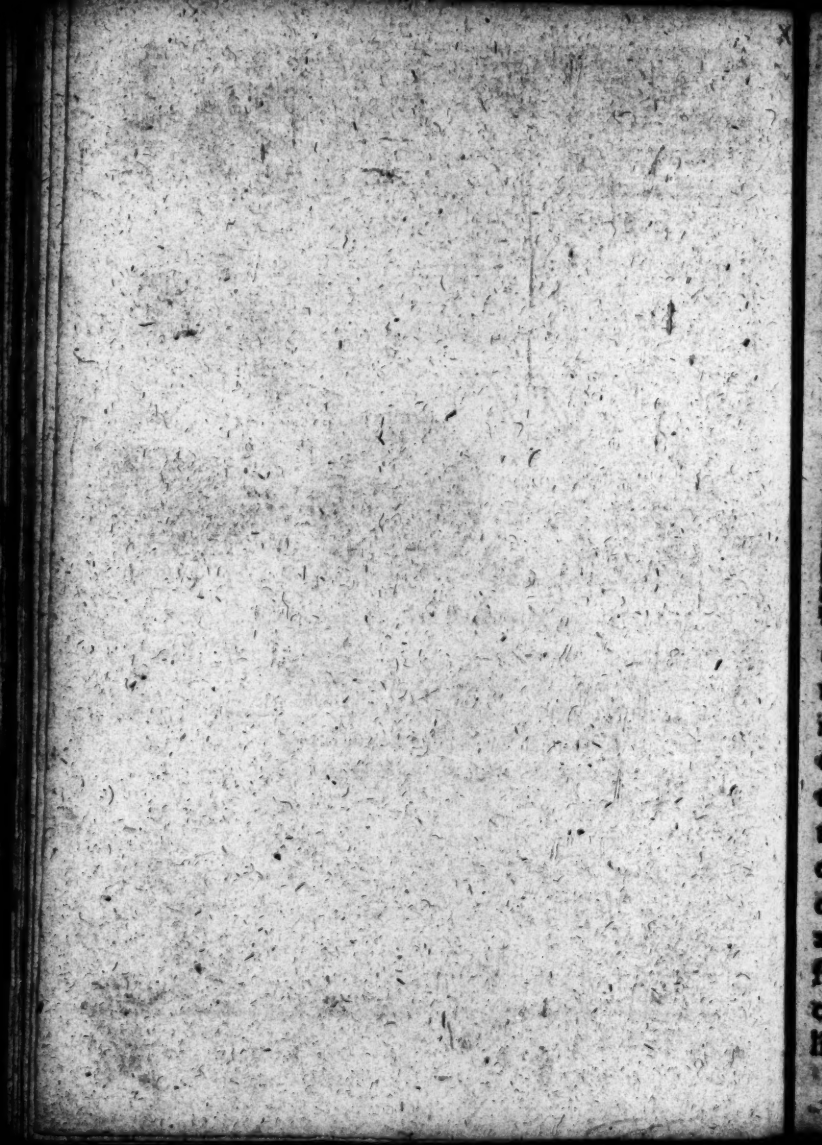


Proprietor
Imperial
Roman, and
Dionysius

On the 1st day of the month of
January, 1753, the following
O. Roman, & Roman, were
Name of the person who

FINIS





**A short Register of
Jesuits Attempts and
murthers, of Kinges and
Princes of our time.**

And that you may have
an inspection how care-
fully the Papists, who
bragge of *Peters* prima-
cy, haue fed the flock of
Christ, and diligently administred
the keyes: (*nam potestatem dedit remis-
tendi non admittendi peccata Petro
Christus*;) I will briefly remember
that decree published by the Pope in
the yeare of his great Iubile, pro-
claiming himselfe Prince of all King- 1600.
domes, as well in matters temporall
as spirituall: for he accounts it noe
sinne, to bereaue Kinges and Prin-
ces, (the Lords anointed) of their
lives: A breefe recitall whereof is
here

Papists murtherers.

heere set downe, and collected out of the Iesuites Catechisme, published in French, 1602. and experience in these our dayes.

Low Countries.

1584.

The Prince of Orange was killed by *Balthazar Gérard* borne in the Contry of Bourgondy, sent by the regent of the Colledge of Triers.

1598.

Peter Pau, a Cooper, dwelling at Ipres was sent to kill *Maurice* Prince of Orange, and Earle of Nassau, the other Princes sonne, by the Iesuites and Prouincial of Doway, executed at Leyden.

1602.

Scotland.

Robert Bruce, accused & sore troubled at Bruxelles, by father *William Chrichton*, because he would not kill, or cause to bee killed by some other, *John Metellanus*, my Lord Chancellor of Scotland.



1594.

Maister *James Gordon* and *William Chrichton*, Iesuites, perswaded certaine of the Nobility of Scotland, to giue certaine Blankes which they deliuered, to *George Carr*, and were discovered by the indiscretion of *Robert Alber-*

Rapists murthers.

Albion, &c.

England.

William Perry at the desire of *Bennet Paulmee*, in Venice, and *Hanball*

Coldreney, at Paris, was induced to

haue killed *Queene Elizabeth* was Ex-

ecuted Ianuary. *Edward Squire* execu-

ted for intending to poyson the fore-

said *Queene Elizabeth* of good me-

mory, and the Earle of Essex, great

Marshall of England, and after depu-

ty of Ireland, at the desire of father

Richard Walpole Iesuite in Spayne,

Henry Sammier of *Luxembourge*,

Iesuite, plotted with certaine others

to bereaue the said *Queene Elizabeth*

of her life,

France.

Peter Barriere borne at Orleans,

by his first trade a basketmaker, pur-

posed to kill the French King either

with knife or pistoll in the midst of

his gardes, at the request of soure

Monkes of Lyons.

Henry the third, King of France

and Poland, was killed by *James Cle-*

ment, a Dominican, the which also

had a caueat given in his Epitaph vpon

on

Papists murtherers

589.

on the tomb of his hart, in the Church
of Saint Clow, neere Paris adioyn-
ing to the house where he was slayne.

*Adhuc viator, et dolo, vagum vitam,
Cor Regis, isto conditum est sub ananore,
Qui fura galli, fura Sarmatis, dedit,
Tectus cucullo, hunc sustulit Sycarius,
Adi viatori, et dolo regnum vicem.*

1594.

King Henry the fourth, stricken in
the mouth, in his royall Pallace of the
Louure, in the midst of his Nobility,
by John Chastell a Parisian, executed
the 29. of December 1594 the which
King also was afterwarde slain by
Francis Ranslack, borne at Angoles-
me, after hee had built the Iesuites a
Colledge in la Fleche, where the said
King was borne, and had reduced
them, and defaced the marble Pillar,
in the which was recorded that first
blow of the said Chastel, who was
but 19. yeares of age, brought vp in
the Iesuits schole in Paris.

Italy

Vpon Saint Stephens day in Christ-
mas, as John Galea Duke of Millan
went vnto the Church, three Gentle-
men of a Towne named Cases of the
families

Papists murders.

families of the Empoignane Viscount
and Olgiate, at the discourses of *Co-
la Altavilla*, doubted not to murder
him though they could hardly escape
the Dukes guard, for two of them
were slain presently, the third hang-

Sebastian king of Portugal was coun-
selled by the Jesuits, to undertake a
journey for the conquest of the king-
dome of Fesse, where he was slain in
a pitch'd field, lost both his life and king-
dome together.

Aragon.

Antonio de Peres, Secretary of E-
state to the late king of Spaine, escap-
ing out of prison in Castile, hee with
the Jesuits, moued the Aragonians to
take Armes against the said king &c.
But thereafter by the same meanes the
Aragonians dissolue the armie, &c.
The king of Spaines forces enter Sar-
ragossa, where they pull downe houses
to the ground, kild the Nobillity,
raise a Cittadell withn the Towne, &
since that time the king of Spaine had
command there absolutely, as he doth
within the rest of his dominions; wher-

Papists murders.

as before the people of Aragon had in their foundation from all antiquity very great priviledges, against the absolute power of their kinges.

Poland *Stephen Batori*, King of Poland, & Sweden, was suborned to enter Sweden, that the Iesuites might be admitted there, Duke Charles his uncle & Lieutenant Generall answered, the people would neuer be brought to like of that society &c. The King is bereft of Sweden, & those places which were gotten by the prowesse of Gustaue his Grandfather, & kept by the wisdom of his Father. Poland being not very firme to him withall.

Gunpowder. And what shall be said of Iesuite *Garnet*, that Arch Traytor? counted a Martyr by vild blood-shedders, the like conspiracy was neuer contriued since the creation, yet that horrible attempt was approoued by vnnaturall Papists of this Land, and allowed by the Iesuites Generall at Rome. And to end this, their custome is not onely to perswade to commit, but also to commend such diuillish and odious slaughters. Like as

Iohn

Rapists murders.

John Duke of Burgundy when he had caused *Louis Duke of Orleans*, Sonne and Brother to a King to be slaine, Produced *John Perre* Iesuite, who passed to the Ladyes Church at *Parris* & preached that murder to be lawfull &c. The which satanical violence was stiffly mainetained by them, vntill *John Gerson* Chancellor of the vniuersity of *Parris* got him to the Counsel of Constance, holden by 141. Bishops, & procured such attempts be cal'd heretical. Yea *John Guignard* Priest, Regent in the Coledge of *Clairmont*, in the City of *Parris*, approued the most cruell and barbarous paracide of King *Henry the third*, by the foresaid *John Chastell* for the which he was led to the place of the Greue, there hanged, and afterwards burned. So did also *Borgoin* Prior of the *Iacobins* defend the same. But this is most memorable that *John Marriana*, Scholemaster to the now King of Spaine, is not ashamed to publish defences for the murder of Kings, & dedicates it to the said King *Phillip the third*, printed in *Cenobio Madrili* 13. Decemb. 1598. and ap-
1415.
Sess. 15.
6. Int.
proued

Papists must be.

1413.

1610.

proved by *Fuier Peter de Ours*, to the
which the Vniuersity of Paris, agree-
ing with the word of God, opposed
it selfe and pronounced the commit-
ters thereof heretiques.

¶ If this be feeding the flocke of Je-
sus Christ, any reasonable man may
iudge: One did say very well, it was
the duty of a good Shepheard to
sheare the shepe and not to flea the m.

If they would knowe further of the
Historie aboute aledged, they may
haue them in their owne Historiogra-
phers. And the Lord so blesse thee,
that thou maist make thy vse hereof, to
the glory of God, and honour of the
higher powers ordayned by him.

Floris.



